

نزع کی سختیاں

Agonies of Death

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Sunnah-Inspiring speech
of weekly Sunnah- Inspiring Ijtima

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

AGONIES OF DEATH

Excellence of Salat-‘Alan-Nabi ﷺ (Durood Sharif)

Listen to the excellence of Salat-‘Alan-Nabi, mentioned on page 201 and 202 of a 271-page book named ‘Aab-e-Kawsar’ (in Urdu) publication of Maktaba-tul-Madinah and make a firm intention to recite Durood Sharif in abundance. It is stated: One patient was in the state of agony of death (i.e., he was about to die); his friend came to him for the purpose of nursing. Having seen his condition, he asked about the agony of death. ‘I am not feeling any pain’, the patient replied, ‘because I have heard from the scholars that the one who recites Durood Sharif in abundance, Allah عزَّوَجَلَّ will relieve him of agony of death.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Surely, those Islamic brothers are very fortunate who keep on reciting Durood Sharif while standing, sitting, walking, in the state of wakefulness or sleep, with Wudu (ablution) or without Wudu. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** With the blessing of reciting maximum number of Durood Sharif, agonies of death will be overcome and also the matters of the grave and Hereafter will be overcome with ease. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

بیٹھتے اُٹھتے جاگتے سوتے
جان نکلے تو اس طرح نکلے
تجھ پر اسے غمزدوں کے یار درود
دل میں جلوے بسے ہوئے تیرے
ہو الہی مرا شعار درود
لب سے جاری ہو بار بار درود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let’s make good intentions for attaining reward before listening to the Bayan. It is the saying of our Beloved and Blessed Prophet ﷺ that, **‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’** The intention of a believer is better than his action. (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes, the greater reward he will attain.

Intentions of listening to Bayan

- Lowering my eyes, I will listen to the Bayan attentively.
- Instead of sitting against a wall etc., I will sit in Attahiyyat position as far as possible with the intention of showing respect the religious knowledge.
- I will make room for others by folding my hands and limbs and by moving away slightly.
- If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with him.
- When I hear صَلُّوا عَلَى الْحَبِيبِ, اَذْكُرُوا اللَّهَ, تُؤَبُّوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging the uttering person.
- After the Bayan, I myself will approach other people for making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering a Bayan

- I also make intention that I would deliver speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the reward.
- I will deliver my speech (Bayan) by reading from a book of a Sunnī scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: 'Call towards the path of your Lord with sound planning and good advice.' (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

'Convey from me even if it is a single verse.' (Sahih Bukhari, Hadis 4361)

- I would follow these aforementioned commandments by calling people towards righteousness and forbid them from committing evil deeds.
- Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
- I will encourage the people to travel in Madani Qafilahs, practice the Madani In'amat and to join the 'Ilaqa'i Daura for Nayki ki Da'wat' (area visit for calling toward righteousness).
- I will avoid laughing and prevent others from laughing as well.
- In order to develop the habit of protecting my eyes from sins I will, as far as possible, keep them lowered.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls of delivering speech (Bayan)

Dear Islamic brothers! Today, the topic of my Bayan is ‘**Agonies of Death**’. I am privileged to present some Madani pearls in this connection. First of all, I shall deliver a few blessed verses and Ahadis regarding the severity of death. Thereafter, the agony of death at the time when the soul is seized, the sayings and quotes of pious predecessors about the severity and extremity of death and the situation when the angel of death عَلَيْهِ السَّلَام appears at the time of death. I shall also share a saying of Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي that ‘Who has the fear of facing an evil end?’ Then, the method of overcoming the severity of death will be discussed and at the end of my speech, I will be privileged to deliver Madani pearls of Miswak (twig used to cleanse teeth).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Severity of death

It is stated on page 553 of a 165-page book named ‘*Hikayatayn aur Nasihatayn*’ (in Urdu) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. When Sayyiduna ‘Īsā Ruhullah عَلَيْهِ السَّلَام passed by the grave of the son of Sayyiduna Nuh (عَلَيْهِ السَّلَام), Sayyiduna Sām عَلَيْهِ السَّلَام, the Bani Israel said, ‘O, Ruhullah (عَلَيْهِ السَّلَام) pray in the court of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ bring Sayyiduna Sām عَلَيْهِ السَّلَام back to life, so that, we may hear some facts about his death.’

So, Sayyiduna ‘Īsā Ruhullah عَلَيْهِ السَّلَام performed two Rak’at Salah beside his grave and prayed for him to be brought back to life. Allah عَزَّوَجَلَّ brought him back to life. Sayyiduna Sām عَلَيْهِ السَّلَام stood up removing dust from his head. His beard and hair on his head had turned white. Sayyiduna ‘Īsā Ruhullah عَلَيْهِ السَّلَام inquired, ‘How did your hair turn white whereas it did not so in your time?’ He عَلَيْهِ السَّلَام replied, ‘Ya Ruhullah (عَلَيْهِ السَّلَام)! When I heard the sound of your voice, I thought that the Day of Resurrection had arrived; my hair turned white in fear of that day.’ Sayyiduna ‘Īsā Ruhullah عَلَيْهِ السَّلَام asked, ‘How long have you been here?’ ‘For four thousand years, but I have not been relieved of the bitterness and severity of death’, he عَلَيْهِ السَّلَام answered. (*Hikayatayn aur Nasihatayn*, pp. 553)

عَظَا كَر عَافِيَّتْ تُو نَزَع و قَبَر و حَشَر مِيں يَا رَبِّ وَ سِيلَه فَاطِمَه زَهْرَا كَا كَر لُطْف و كَرَم مَوْلَى

(*Wasail-e-Bakhshish*, pp. 98)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you observed that Sayyiduna Sām عَلَيْهِ السَّلَام was the son of a glorious and courageous Hazrat Sayyiduna Nuh عَلَيْهِ السَّلَام and he عَلَيْهِ السَّلَام was amongst a few people who brought faith in Hazrat Sayyiduna Nuh عَلَيْهِ السَّلَام but his hair turned white with the fear of Hereafter when Sayyiduna ‘Īsā Ruhullah عَلَيْهِ السَّلَام commanded him to come out and the severity of death was not relieved even after 4000 years. On the other hand, look at our pathetic condition, our scale is empty of good deeds; we excel in accumulating abundance of sins; no one can compare with us in disobedience to Allah عَزَّوَجَلَّ passing our days and nights committing sins but, alas, we have no fear of the severities of death.

Remember, that this stage of agony of death is very severe. Wake up from heedlessness for the sake of Allah عَزَّوَجَلَّ and repent of your sins and fear Allah عَزَّوَجَلَّ lest you should face the severities of agony of death due to sins. A best source of repenting of your sins, earning virtues and for having determination to good deeds is the Madani environment of Dawat-e-Islami; associate yourself with this Madani environment. By

the blessing of the company of devotees of Rasul, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mind-set and a yearning to carry out good deeds and refrain from committing sins.

جُھپ کے لوگوں سے کئے جس کے گناہ وہ خبردار ہے کیا ہونا ہے
 آرے او مجرم ہے پروا دیکھ سر پہ تلوار ہے کیا ہونا ہے
 ہائے رے نیند مسافر تیری گُوج تیار ہے کیا ہونا ہے
 دُور جانا ہے رہا دن تھوڑا راہ دُشوار ہے کیا ہونا ہے
 منہ دکھانے کا نہیں اور سحر عام دربار ہے کیا ہونا ہے

(Hadaiq-e-Bakhshish, pp. 167)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Death is inevitable

Dear Islamic brothers! Undoubtedly, death is inevitable and undeniable. Every soul that has experienced the taste of life shall also have to taste death no matter who they are; whether rich or poor, king or minister, watchman or shopkeeper, professor or ignorant student, religious scholar or illiterate, spiritual guide or disciple, Muslim or non-Muslim; whatever the rank or status one possesses, one will have to experience the taste of death. Death will come to each and every one of us and no one can escape it; wherever we may manage to go in the world and no matter what effort we put to escape death, we cannot avoid death. The subject '**Death**' has been discussed in many place in the blessed Quran. Quran says:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ط

Translation from Kanz-ul-Iman: 'Every soul must taste death'.

(Part 4, Surah Aal-e-Imran, verse 185)

The renowned and respected commentator of Quran Mufti Ahmad Yar Khan **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَفَّان** has stated in the interpretation of aforementioned blessed verse, 'Whether it is a jinn or angel or human; everyone except Allah **عَزَّوَجَلَّ** has to experience death and everything is mortal. (Nur-ul-'Irfan, pp. 117)

The blessed Quran also states at another place:

أَيْنَ مَا تَكُونُوا يُدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ط

Translation from Kanz-ul-Iman: 'Death will come to you wherever you may be, even if you are in strong fortresses.' (Part 5, Surah An-Nisa, verse 78)

Regarding aforementioned verse, it is stated in the interpretation '*Tafseer-e-Na'eemi*': Everyone's time and place of death is fixed; no one can escape death through any excuse or planning; wherever you are, death will approach you at its appointed time; whether you build impenetrable fortress or high towers reaching

the sky; and no matter what arrangement you make is a vain attempt to keep yourself secured and safe from death, you will not escape death, you will still die. *(Tafseer-e-Na'eemi, vol. 5, pp. 242)*

تُو خُوشی کے پُھول لے گا کب تلک	تُو یہاں زندہ رہے گا کب تلک
لہلہاتے کھیت ہوں گے سب فنا	خُوشنما باغات کو ہے کب بقاء
کر لے جو کرنا ہے آخر موت ہے	ایک دن مرنا ہے آخر موت ہے
چل دیئے دُنیا سے سب شاہ و گدا	کوئی بھی دُنیا میں کب باقی رہا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We came to know that the day of death is fixed. Whether we enclose ourselves in a well-fortified house or sit on the highest peak, we can never escape death. When one goes through the pangs of death and one's soul is seized, one undergoes the most difficult moments of one's life. The blessed Quran mentions the agonies of death:

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدُونَ ﴿١٩﴾

Translation from Kanz-ul-Iman: 'And the hardship of death came with the truth; 'This is what you were escaping from!' *(Part 26, Surah Qaaf, verse 19)*

'Allamah Shu'ayb Harifeesh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in the interpretation of aforementioned blessed verse, 'The word 'بِالْحَقِّ' implies the reality of the state and situation of the Hereafter, the deceased will be aware of it and would witness death with his own eyes and would observe angel of death (Malak-ul-Maut عَلَيْهِ السَّلَام) closely. And the kind of dread and fear he undergoes is indescribable. Any interpreter or explainer is unable to explain and interpret its dreadfulness fully, except for the person who has gone through this stage.' *(Hikayatayn aur Nasihatayn, pp. 183)*

The blessed Quran says:

وَلَوْ تَرَىٰ إِذِ الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ بَاسِطُو أَيْدِيهِمْ ۖ

Translation from Kanz-ul-Iman: 'And if you see when the unjust are in the throes of death and the angels are with their hands outstretched.' *(Part 7, Surah Al-An'am, verse 93)*

The renowned and respected Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَان has stated, 'As the non-believers suffer many kinds of agonies at the time of death: (this is why, plural form is used here 'غَمَرَاتِ') agony of death, pain of leaving world, pain of seeing the angels inflicting torments and pains of receiving news about the torments to come., etc. In short, they face unimaginable troubles when they die. For believers, the time of death is a source of many pleasures.

Renowned Mufti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ added: Severity of agony is something else and grief & affliction of death is something different; everybody will experience the severity of agony of death but grief is for non-believers. *(Tafseer-e-Na'eemi, vol. 7, pp. 582)*

Listen to four blessed Ahadis about the agony of death

1. Sayyiduna Hasan Basri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has reported, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while talking about the agony of death stated, 'This pain is equal to three hundred strikes of sword'.¹
2. The most Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The easiest death is like a thorny branch of a tree caught in the cotton. So, whenever the thorny branch is pulled out from the cotton, some cotton will tear of with it.'²
3. The Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited a patient and stated, 'I know what he feels; every single vein in him has been separately affected by pain of death.'³
4. Sayyiduna Makhool رَضِيَ اللهُ تَعَالَى عَنْهُ reported, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If a single hair of the person undergoing the agony of the pangs of death (at the time of Naza'), is placed on those who are on the earth and sky, it will cause death to everyone with the commandment of Allah عَزَّوَجَلَّ; because each and every hair is affected by the terrible unimaginable pain of the pangs of death and anything affected by this painful pang of death also dies.'⁴

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The state of agony of death and its severity is described in the blessed Ahadis shows that the dying person is subjected to the most awful and extremely intense, unimaginable pain. Ponder upon this; if a mosquito or a bug bites us, we keep rubbing that spot for a while and if we get a slight cut with a knife, we become restless, and moan for days whilst wrapped in bandage. Now ponder upon the attack by a sword; the wound will not just be a mere scratch but a sword-attack with full force can sometimes hack a body in two pieces, the head can be severed off the body; sometimes the leg can be severed off and sometimes the hand; the unbearable pain of just a single strike. No imagine the pain of 300 strikes of sword with full force? A Hadis states:

مُعَالَجَةُ مَلَكِ الْمَوْتِ أَشَدُّ مِنْ أَلْفِ ضَرْبَةٍ بِالسَّيْفِ

'Each pang of death is more severe than one thousand strikes (cuts) with a sword.'

(Kanz-ul-'Ummal, Kitab-ul-Maut, vol. 15, pp. 240, Hadis 42183)

Description of death agonies

Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has described death throes: Agony of death is that painful pang which directly hits the soul and encompassing all the parts of the body; this pang inflicts severe pain to even those internal parts which are set deep inside the body; death targets and affects the soul directly. Then this unbearable pain begins to spread and manifest itself in each and every

¹ Mawsu'ah Imam Ibn Abid Dunya, Kitab Zikr-ul-Maut, vol. 5, pp. 453, Hadis 192

² Mawsu'ah Imam Ibn Abid Dunya, Kitab Zikr-ul-Maut, vol. 5, pp. 453, Hadis 194

³ Musnad Al-Bazzar, Musnad Salman Farsi, vol. 6, pp. 480, Hadis 2512

⁴ Mawsu'ah Imam Ibn Abid Dunya, Kitab Zikr-ul-Maut, vol. 5, pp. 452, Hadis 190

artery, nerve, part and joint, being painfully torn out even from the root of every hair and the entire layer of his skin from head to foot. (imagine the excruciating pain when your skin is being peeled of your body whilst you are alive) So, who can imagine the severe pain at the moment of death throes? Pious predecessors have stated: Agony of death is more severe than being struck by sword, whilst being ripped open with a saw and being cut up with a scissor, because when the sword hits the body then it feels pain due to its connection with the soul. Now ponder seriously, how painful it would be when the sword strikes the soul directly? Further, one can beg for help when injured with a sword because his tongue and body still has energy whereas a dying person's voice and screaming seizes due to the extreme pain of death.

At that moment the extreme difficulties and anguish of death overpowers his heart and saps out the entire energy from his body leaving him with no strength in any part of his body; it even overpowers the sense of thinking and understanding and leaving him dumb as well as disabling his other parts of body. Even if one longs to seek to cry, scream or shout for help, he cannot. If there is any strength left in him, it would only enable him to make a low gurgling sound or the sound of burping of a cow. As the soul leaves, the body begins to change into dusty-colour as if he was made of dust and dust manifests itself in the end of his life. The soul is extracted from every vein as a result the pain spread throughout the entire body, internally and externally. His eyeballs roll upwards, his lips dries up, his tongue become slack and his fingers turn yellow. The soul is extracted from every vein. Don't ask about the state of that person undergoing this. Imagine if one vein had to be pulled out of the body, how unbearable the pain will be. Imagine that the soul is not extracted from just one vein but from all the capillaries, veins and arteries how more unbearable that pain is going to be. The gradually every part of the body is overcome by death. First the feet grow cold; then the shins and thighs, and then each and every limb feel the misery and agony. This continues until the soul pulled towards the throat. At this point all his hope on the world and its people is finished and door of repentance was closed a while before and remorsefulness and wistfulness overwhelm him in all direction. (*Ihya-ul-'Uloom*, vol. 5, pp. 511 to 512)

موت سے قبل بیمار تجھ سے	نزع میں ربِّ غَفَّار تجھ سے
یا خُدا تجھ سے میری دُعا ہے	طالبِ جلوۂ مُصطفیٰ ہے
اور ایمان پر خاتمہ ہو	وردِ لبِ کلمہ طیبہ ہو
یا خدا تجھ سے میری دُعا ہے	آ گیا ہائے وقتِ قضا ہے

(*Wasail-e-Bakhshish*, pp. 135, 137)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you heard the awfully horrifying state of death throes of a dying person who becomes paralysed with the intense pain? His brain is disturbed and disorientated, it makes his body weak and silences his tongue.

Remember that since Deen-e-Islam is a complete Deen, it guides us in every sphere of our lives. Therefore, Deen-e-Islam has blessed us with Madani pearls in this regard as well; if a patient suffers such kind of condition then what is our duty. Thus some important Madani pearls are stated in this regard from *Bahar-e-Shari'at* and acting upon them will not only be very beneficial for us but also for the one who dies and it will become easier for us to comply with Shari'ah on this very critical occasion too. Sadr-ush-Shari'ah, Badr-ut-Tariqah, Mufti Muhammad Amjad 'Ali A'zami رَحِمَهُمُ اللَّهُ الْقَوِيُّ has mentioned:

- When the signs of death are clearly evident then turn him towards his right side; and turn his face towards the Qiblah as this is a Sunnah and it is also permitted that he be positioned to lie on his back with his feet towards the Qiblah which would turn his face towards Qiblah itself but in this case, keep the head slightly raised, but if it is difficult to turn the face towards the Qiblah as it may cause him any discomfort then let him leave in the original position.
- Make 'Talqeen' when the soul of dying person is displaying difficulty in reaching his throat, recite loudly beside the dying person i.e., 'أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ' but do not ask him to recite.
- If he recites Kalima then stop 'Talqeen'; but if he speaks again thereafter then make 'Talqeen' again as his last words should be 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ'.
- 'Talqeen' should be made by a virtuous person, not by someone who is happy on his death. The presence of the pious and virtuous people beside a dying person is a good thing; recitation of Surah Yaseen at that time and use of fragrant incenses such as Luban (frankincense) Agerbatti (incense sticks) is also desirable.
- There should not be any picture of live objects in the house or a dog, remove them immediately if found because the angels of mercy do not enter a place that has these things.
- After a person's soul leaves his body, take a broad strip of cloth, pass it under the jaws, bring it on to the head and tie it to keep the jaws together Close the eyes and straighten the limbs. This should be done by any family member of deceased such as father or son, who can be more gentle when doing this. (*Bahar-e-Shari'at*, vol. 1, pp. 807)

Dear Islamic brothers! Whenever you find any of your relatives, beloved ones, friends or any Muslim in such a state, practice upon these above mentioned Madani pearls. A little attention will be immensely beneficial for a dying person. Especially 'Talqeen' must be done as the blessed Hadis describes the glad tidings for the one who recites Kalimah at the time of death.

Sayyiduna Ma'az Bin Jabal رَضِيَ اللَّهُ تَعَالَى عَنْهُ reported, the Blessed and Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If anyone's last words are 'لَا إِلَهَ إِلَّا اللَّهُ', he will enter Jannah'. (*Abu Dawood*, vol. 3, pp. 255, Hadis 3116)

Renowned commentator, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَان has stated in the context about the aforementioned blessed Hadis, 'Though one may keep reciting Kalimah throughout his life, but one must recite the Kalimah at the time of death because salvation will be bestowed with the blessing of this Kalimah'. (*Mirat-ul-Manajih*, vol. 2, pp. 446)

May Allah عَزَّوَجَلَّ grants us the passion to be the well-wishers of Muslims and bless us with the privilege to do Zikr-o-Azkar (recitation) beside them at the time of their death.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Death throes are beyond description, but some pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى have described them with the help of these examples for making us understand and realize the severities of death. Let's listen to a few parables in this connection.

Death and thorny branch

Amir-ul-Mu'minin, Sayyiduna 'Umar Farooq-e-A'zam رضي الله تعالى عنه said to the Sayyiduna Ka'b-ul-Ahbar رضي الله تعالى عنه: O Ka'b! Inform us about death. Sayyiduna Ka'b-ul-Ahbar رضي الله تعالى عنه said, 'Death is a thorny branch made to enter the stomach of a man, so that each thorn becomes tangled with an artery. Then someone pulls it out with a jerk, and it takes out whatever it takes, and leaves behind whatever it leaves.' *(Ihya-ul-'Uloom, vol. 5, pp. 518)*

Surprise at the dying person

Sayyiduna 'Abdullah Bin 'Amr Bin Aas رضي الله تعالى عنه reported, my respected father Sayyiduna 'Amr Bin Aas رضي الله تعالى عنه has stated: I am surprised at the dying person that despite having the sense of wisdom and tongue why he does not express his condition. Sayyiduna Abdullah Bin 'Amr Bin Aas رضي الله تعالى عنه has stated that when time of death of my father approached, I asked humbly, 'O dear father! You had stated so and so.' Then Sayyiduna 'Amr Bin Aas رضي الله تعالى عنه replied, 'O my dear son! Severity of death is beyond description, however, I express a little about it; By Allah عَزَّوَجَلَّ! it is as if Radwa (a famous mountain) and Tihamah have been put on my shoulders and my soul is being pull out from the needle hole; as if I have a thorny branch into my stomach and as if earth and sky both are joined together and I am between them.'

(Al-Mustadrak, vol. 4, pp. 569, Hadis 5969; At-Tabqat-ul-Kubra, vol. 4, pp. 196, Raqm 446)

Severity of death

It is reported that a saint رحمته الله تعالى عليه used to visit ill people too much and he would ask them about the death and when his own time of death approached; somebody asked, 'How did you find death?' The saint رحمته الله تعالى عليه replied, 'It is as if earth and sky both are joined together and my soul is passing through a needle hole.' *(Ihya-ul-'Uloom, vol. 5, pp. 517)*

The most horrible thing

It is narrated from Sayyiduna Shaddad Bin Aws رضي الله تعالى عنه that for a believer there is nothing more dreadful in this world and the Hereafter than something that is worse than torture of being ripped open by a saw, shredded to pieces by scissors and being scalding by fiercely boiling water as is experienced in this stage of death; if any deceased come out of his grave and let the people know about death then people would not get any benefit from this world, nor would they sleep peacefully. *(Ihya-ul-'Uloom, vol. 5, pp. 516)*

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

يا اِلهی بھول جاؤں نزع کی تکلیف کو شادی دیدارِ حُسنِ مُصطفیٰ کا ساتھ ہو!

(Hadaiq-e-Bakhshish, pp. 132)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you heard that Sayyiduna Ka'b رضي الله تعالى عنه has stated, 'Death is like that thorny branch which is made to enter the stomach of a man, so that thorns penetrate into each artery.' Sayyiduna 'Amr Bin Aas رضي الله تعالى عنه gave a more palpable spectacle of it by stating, 'It is as if Radwa (a famous mountain) and Tihamah have been put on my shoulders and my soul is being pulled out from the needle hole; as if I have a thorny branch into my stomach and as if earth and sky both are joined together and I am between them'. And Sayyiduna Shaddad Bin Aws رضي الله تعالى عنه has stated, 'If any deceased come out of his grave and let the people know about the agony of death then their lives would become difficult and they find no peace.'

All these statements show that there is nothing more painful and dreadful in the world than in experiencing death; it is not the end because on the one hand, death throes afflict a deceased and on the other hand the most critical stage is taking our Iman intact from the world saving it from the wicked tricks of satan. Alas, satan will use cunning tricks to snatch our Iman at the time of death; even in guise of parents and would exert his full despicable effort to prove the Judaism and Christianity to be the right religion. It will be such a critical situation, only those, upon whom, Allah عَزَّوَجَلَّ blesses His favour, would succeed in saving their Iman. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated in his thought provoking booklet named 'Causes of Bad End', 'When a person is close to his death, two satans come and sit on his right and left side in guise of the dying person's parents. The one sitting on the right side says, 'O son! Look, I am your kind and caring father. I advise you to embraced Christianity before you die as it is the best of all religions.' Another satan in the guise of the dying person's mother, sitting on the left side says, 'O my beloved child! I kept you in my womb. I fed you my milk and cared for you, carried you on my lap. O beloved son! I advise you to embrace Judaism before you die as it is the best religion.'

فکرِ معاش بدِ بلا بولِ معاد جاں گزا لاکھوں بلا میں پھنسنے کو رُوح بدن میں آئی کیوں

(Hadaiq-e-Bakhshish)

The one who is void of the fear of losing Iman

Dear Islamic brothers! If only we are blessed with the worry and concern with regards our Iman being intact and protected. We should be constantly fearing a bad death without Iman! We should be continuously seeking repentance all the day long and beg for the protection of Iman continuously in the court of Allah عَزَّوَجَلَّ. As any worldly loss as a result of negligence is a great concern, similarly, the matter of Iman and the matter of Iman should be even more critical than any worldly loss etc.

On page 495 of the 561-page book 'Malfuzat-e-A'la Hadrat', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَیْهِ رَحْمَةُ الرَّحْمٰن has stated, 'That person who does not fear the loss of Iman in his lifetime, then there is a definite fear of him losing his Iman at the time of death.'

زندگی اور موت کی ہے یا الٰہی کشمکش جاں چلے تیری رضا پر بے کس و مجبور کی

صَلُّوا عَلَى الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Viewing Malak-ul-Maut عَلَیْهِ السَّلَام

Dear Islamic brothers! We have come in this world, but now we have to go through daunting and formidable paths in order to protect our Iman; we do not know about our end! We have to go through the death throes. Imagine! What will be our situation when our soul would be seized? Each and every artery and vein will be under the gravest pain; our body will be overcome by the death pangs weakening our organs, leaving our tongue disabled, eyeballs rolled upward, lips dry, fingers turning blue, eyelids would be meeting each other and then viewing Malak-ul-Maut عَلَیْهِ السَّلَام would be no less than an ordeal.

It is reported that Sayyiduna Ibrahim Khalilullah عَلَیْہِ السَّلَام asked the angel of death to show him the form in which he visits wicked people while seizing their soul. Malak-ul-Maut عَلَیْہِ السَّلَام replied, 'You will not be able to tolerate the sight.' Sayyiduna Ibrahim عَلَیْہِ السَّلَام insisted, the Malak-ul-Maut عَلَیْہِ السَّلَام told him to turn away. Sayyiduna Ibrahim عَلَیْہِ السَّلَام turned away and when he عَلَیْہِ السَّلَام turned around towards him later. He saw, there was a horrible figure dressed in black, dark-complexioned and

long-haired, with each hair standing stiffly on end, giving off a disgusting smell, with flames of fire coming out of his mouth and nostrils! Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ could not bear to look at the sight and fell unconscious. When he عَلَيْهِ السَّلَامُ regained consciousness, Malak-ul-Maut عَلَيْهِ السَّلَامُ had turned into his normal form. Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ then said, 'O angel of death! Only looking at your face is a great torment for a Fasiq and Fajir (transgressor) at the time of death.' (*Hikayatayn aur Nasihatayn*, pp. 548)

جاں گنی کی تکلیفیں ذبح سے ہیں بڑھ کر کاش!
مُغ بن کے طیبہ میں ذبح ہو گیا ہوتا
قبر و حشر کا ہر غم ختم ہو گیا ہوتا

(*Wasail-e-Bakhshish*, pp. 256)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Who feels the fear of bad end?

Dear Islamic brothers! You have heard that Malak-ul-Maut عَلَيْهِ السَّلَامُ will appear in a horrifying form at the time of death. Sayyiduna Ibrahim عَلَيْهِ السَّلَامُ, despite being a glorious Prophet, fell unconscious as soon as he took a glance at that terrible sight. Think seriously! We, sinners, bogged down in the marsh of sins, void of virtues coupled with a weak Iman and that we cannot get rid of sins.

Ponder! At the time of death, when satan would be doing his best to persuade us and then that frightening sight of Malak-ul-Maut عَلَيْهِ السَّلَامُ, how would we be able to protect our Iman in that most critical situation?

بَوَقْتِ نَزَعِ سَلَامَتِ رَبِّهِ مَرَا اِيْمَانِ مَجْهِي نَصِيْبِ هُو تَوْبَةٍ بِي اِلْتِجَا يَا رَبِّ

(*Wasail-e-Bakhshish*, pp. 87)

On page 219 to 221 of the 4th volume of the 911-page book *Ihya-ul-'Uloom*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated while advising: 'If you wish to remain safe from a bad end, spend your entire life in obeying Allah عَزَّوَجَلَّ, avoiding each and every sin. It is necessary that you have fear like that of the 'Aarifeen (mystics) so that you weep a lot and remain sad all the time.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated, 'You should always make efforts to have a good end. Always remain engrossed in the Zikr of Allah عَزَّوَجَلَّ. Remove the love of the world from your heart. Protect your body and heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.' (*Ihya-ul-'Uloom*, vol. 4, pp. 219-221)

بنادے مجھے نیک نیکوں کا صدقہ
گناہوں سے ہر دم بچا یا الہی
مُسلمان بے عطار تیری عطا سے
ہو ایمان پر خاتمہ یا الہی

(*Wasail-e-Bakhshish*, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, agonies of death are extremely severe, but if we are privileged to have the blessed sight of the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then all the severities would turn to ease. Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Scholars quote that even

today the Beloved and Blessed Prophet ﷺ comes to his particular slaves at the time of their death for making them recite Kalimah, such people have also been reported who had informed their attendants about the arrival of the Beloved Prophet ﷺ and they would stand up themselves on the bed as death approach them saying , 'Respect, the Blessed Prophet ﷺ has come.'

(Mirat-ul-Manajih, vol. 2, pp. 426)

Would that we are privileged with the blessed sight of the Beloved and Blessed Prophet ﷺ!

یہ عرض گنہگار کی ہے شاہِ زمانہ
جب آخری وقت آئے مجھے بھول نہ جانا
سکرات کی جب سختیاں سرکار ہوں طاری
اللہ! مجھے اپنے نظاروں میں گمانا
ڈر لگتا ہے ایماں کہیں ہو جائے نہ برباد
سرکار بُرے خاتمے سے مجھ کو بچانا
جب روح میرے تن سے نکلنے کی گھڑی ہو
شیطانِ لعین سے میرا ایمان بچانا
جب دم ہو لبوں پر اے شہنشاہِ مدینہ
تم جلوہ دکھانا مجھے کلمہ بھی پڑھانا
آقا میرا جس وقت کہ دم ٹوٹ رہا ہو
اُس وقت مجھے چہرہ پُر نور دکھانا
سرکار! مجھے نزع میں مت چھوڑنا تنہا
تم آ کے مجھے سورہ یاسین سنانا

(Wasail-e-Bakhshish, pp. 352)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّدٍ

Summary of Bayan (speech)

Dear Islamic brothers! We have heard about the severe death throes that it is akin to 300 sword-lunging; severity of death overwhelms each and every artery. According to a blessed Hadis, every shock of death is more severe than one thousand strikes of sword; severity of death directly hits soul; it spreads over the whole body; severity of death overcomes each root of hair and head to feet covering every part of body; death throes are more painful than being split with saw; death throes are worse than being shred up with scissors; death throes are worse than being burnt with boiling water; death throes make the body lifeless by overpowering the heart; death throes bewilder and perplex the dying man; death throes leave the dying person dumb; death throes turn the dying person's colour pale; death throes move eyeball upward; death throes get the lips dry, death throes turn the fingers blue; death throes causes the feet to go cold first, then shins and thighs; death throes dashes the dying person's hopes; the door of repentance is closed during the death throes; the one who suffers death throes, a gurgling sound emits from his heart.

O Allah عَزَّوَجَلَّ forgive us with Your mercy; bless us privilege of true repentance and ease the death throes upon us as well as bless us with the blessed sight of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of our death.

گر ترے پیارے کا جلوہ نہ رہا پیشِ نظر سختیاں نزع کی کیونکر میں سہوں گا یا رب!
نزع کے وقت مجھے جلوہ محبوب دکھا تیرا کیا جائے گا میں شاد مرون گا یا رب!

(Wasail-e-Bakhshish, pp. 84)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of the severities of death

Death throes will be meted out to everybody according to his worldly deeds; his misdeeds and good deeds, both will be presented to him at the time of his death. Severities will pass through upon him one by one and the last severity will seize his soul. Displeasure of mother is a cause of severe death throes.

Hujjat-ul-Islam, Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, 'Eating food to a full stomach is one of the causes of severity in accountability in the Hereafter and torment at the time of death.'

(Minhaj-ul-'Abidin, pp. 94)

One of the saints says, 'A jealous person faces humiliation and disgrace in gathering; angels curse him and bear malice against him; he receives grievances and anxieties from others; he suffers severe death throes and misery on the Day of Judgement and he will face disgrace, humiliation and misery in the plain of resurrection on the Day of Judgement.' (Jahannam mayn lay janay walay A'mal, vol. 1, pp. 199)

Salvation from the severity of death

The true believer will be blessed with salvation from the severity of death. As it is stated in blessed Hadis: The Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ invoked, 'Those who brought Iman upon me and they testified that I am Your Rasul (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), make them eager to meet You and make their death easy and reduce their worldly possession but the one who did not bring Iman upon me and nor did he testify that I am Your Rasul (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), neither bless him with eagerness to meet You nor ease the death throes for him and increase his worldly possession.' (Al-Mu'jam-ul-Kabeer, vol. 18, pp. 313, Hadis 808)

The Beloved and Blessed Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'I saw one of my Ummatis (followers) who did good to his parents and when his time of death approached; the virtue of doing good to parents eased his death throes.' (Naykiyaun ki Jaza-ayn, pp. 19 to 20)

Undoubtedly, Allah عَزَّوَجَلَّ says, 'One who does Silah Rahmi [kind treatment to his relative], I will increase his age, grant blessing in his wealth, make him prosper, make death throes easy for him and the doors of Jannah would call him, 'Come towards us.' (Naykiyaun ki Jaza-ayn, pp. 93)

Sayyiduna Ibn-e-'Umar رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا has stated, 'There are three excellences of paying Sadaqah Fitr: (1) Acceptance of Ramadan fasts (2) Ease in agony of death (3) Salvation from the torments of grave.

(Al-Mabsut lil-Sarkhasi, Kitab-uz-Zakah, vol. 2, pp. 114)

Allamah Mulla 'Ali Qari عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي has stated, 'A dying person should be made to do Miswak (twig) and fragrance should be applied to him; this would ease his agony of death; if possible make him to do Ghusl (bath), make him wear nice clothes and if possible he offers two Rak'at Nafil Salah with the intention of

‘Salat-ul-Wada’. These acts are reported by the Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ, Sayyiduna Khubayb رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidatuna Fatimah Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا as they did all these acts at the time death; with these acts ‘يَطِيبُ بِنَفْسِهِ’ i.e., dying person obtains bliss. (Mirat-ul-Manajih, pp. 425)

Generosity eases agony of death

Allamah Mu'tamir Muhaddis رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that I visited Ahmad Bin ‘Abdul Malik رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ at his time of death and started invoking, ‘O Allah عَزَّوَجَلَّ bless him ease in his agony of death; he is such a great person etc.’ As I uttered some words of praise for him. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said restlessly, ‘Who is this’, I introduced myself then he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ replied that Malak-ul-Maut عَلَيْهِ السَّلَام is saying to me, ‘I treat with ease with every generous person’, saying that Ahmad Bin ‘Abdul Malik رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ passed away.

(Ihya-ul-‘Uloom, vol. 4, pp. 410)

Ease in agony of death

A Jama’at of scholars has conveyed that usage of Miswak (twig) eases the agony of death. Sayyidatuna ‘Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported, ‘The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did Miswak at the time of his death.’ (Sharh-us-Sudoor, pp. 91)

Murshid help at the time of death

Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan عَلَيْهِ السَّلَام has stated in Fatawa Razawiyyah, ‘Mashaik-e-Kiram help their disciples in the world, at the time of their death, in grave, in Hereafter, in every state and situation; Fuqaha and Sufis all would do intercession of their followers and they also observe their followers and disciples at the time of death, at the time of questions of Munkar and Nakeer in the grave, on the Day of Resurrection & accountability, at the scale of justice where deeds are weighed and at the time of crossing Pul-e-Sirat and these Mashaik-e-Kiram never get oblivious on any stage, further said, ‘Who would be more foolish and enemy of his ownself than that helpless one who does not become the disciple of a perfect Murshid to seek help from him at the time of trouble.’ (Fatawa Razawiyyah, pp. 464, 465)

Dear Islamic brothers! Take Bay’at (allegiance) at the hand of any pious spiritual person; with the blessing of him, you will be at ease on every stage.

Having the sight of spiritual guide at the time of death

Muballigh (preacher) of Dawat-e-Islami, Iftikhar Ahmad Attari, belonging to Tando Jam (Sindh), was a very modern person before joining Madani environment of Dawat-e-Islami. Fortunately, he came under the fold of Madani environment and became a Sunnah practicing Muballigh with the blessing of the training of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. He began to call the people towards righteousness with great excitement and fervour. One day, after Salat-ul-‘Isha, he suffered a heart attack and pain kept increasing, he was rushed to doctor, received some temporary relief then he began to recite Kalimah Tayyibah ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ’ with a loud voice. His son asked the reason of reciting Kalimah so loudly; he replied that look at your front Shaykh-e-Tareeqat Maulana Ilyas دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is giving me ‘Talqeen’, saying that he started reciting loudly and his soul departed during his recitation. His beloved son related that his father had also filled out Madani In’amat card practicing Fikr-e-Madinah before his death.

May Allah عَزَّوَجَلَّ have mercy on Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and forgive us for his sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

مجھ سے بدکار سے اس گناہ گار سے رہنا راضی سدا میرے مُرشد پیا
آخری وقت ہے اور بڑا سخت ہے میرا ایمان بچا میرے مُرشد پیا

Virtue of remaining in the state of Wudu (ablution)

Ameer-e-Ahl-e-Sunnat دامت بَرَکَاتُہُمُ الْعَالِیَہ has mentioned seven virtues of remaining in the state of Wudu (ablution) in the book named 'Rulings of Salah'. One of them is: 'The one who remains in the state of Wudu, the severity of death throes will be eased upon him.'

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Introduction of Majlis Tajheez-o-Takfeen

Dear Islamic brothers! Majlis Tajheez-o-Takfeen is also one of the 95 departments of Dawat-e-Islami. The responsibility of this Majlis is to carry out all burial and funeral practices and consoling the dependents etc. conforming to Shari'ah and according to the method given by Madani Markaz. Training congregations (Ijtima'at) are held in Pakistan and overseas from time to time under this Majlis, اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ. Maktaba-tul-Madinah has released a CD named, 'Tajheez-o-Takfeen Tarbiyyati Ijtima'. People can visit this website: tajheezotakfeen.dawateislami.net and this CD can also be watched on this website. اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ Majlis Tajheez-o-Takfeen holds Ijtima'at on the occasion of Teeja, Chehlum, Barsi with the intention of Isal-e-Sawab. For such occasion, Majlis Langer-e-Rasail have also been tasked to give away booklet especially, 'Qabr ki Pehli Raat', 'Murday kay Sadmay', 'Murday ki Baybasi', 'Badshahaun ki Haddiyan' and 'Fatihah ka Tariqah', etc.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلٰی مُحَمَّد

Dear Islamic brothers! In the ending of my speech, I would mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of Ummah صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا جَنَّت میں پڑوسی مجھے تم اپنا بنانا

Madani pearls pertaining to Miswak

- On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَیْہِ رَحْمَةُ اللہِ الْقَوِی has stated, 'The reverent scholars say that whoever routinely uses the Miswak, will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium will not be able to recite Kalimah at the time of death.'
- It is narrated from Sayyiduna Ibn 'Abbas رَضِیَ اللہُ تَعَالٰی عَنْہُمَا that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and rectifies the stomach. (*Jam'-ul-Jawami' li-Suyuti*, vol. 5, pp. 249, Hadis 14867)
- Miswak should be from Zaytoon, or Neem, or similar trees/plants having bitter taste.
- Thickness of Miswak should be equal to that of the little finger.

- Miswak should not be longer than one's hand span as satan sits on it.
- The strands of the Miswak should be soft; otherwise, they might cause space between the teeth and gums.
- If Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
- Trim the strands of Miswak every day as they are beneficial only as long as they have some bitterness.
- Brush your teeth horizontally with Miswak.
- Always brush your teeth with Miswak in three cycles.
- And rinse it after each cycle.
- Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb along it pointing towards the top (near the soft strands that are used to brush the teeth).
- First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
- Using the Miswak by gripping it in the form of a closed fist poses risk of piles.
- Miswak is a pre-Wudu Sunnah but if one has foul breath, using Miswak becomes Sunnat-ul-Muakkadah. (*Fatawa Razawiyyah, vol. 1, pp. 623*)
- Do not throw away a used Miswak or its strands as it is used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea.

(For acquiring detailed information on this subject, consult page 294 to 295 of volume-1 of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah.)

To learn various Sunnahs, buy and read the books '*Bahar-e Shari'at*' volume 16 comprising of 312 pages and '*Sunnatayn aur Adaab*' comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunnahs is to travel in the Madani Qafilahs of Dawat-e-Islami with the devotees of the Beloved Prophet.

گرچہ ہوں گرمیاں یا کہ ہوں سردیا
چاہیں ہوں بارشیں قافلے میں چلو
کوندیں گر بجلیاں یا چلیں آندھیاں
چاہے آولے پڑیں قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salat-‘Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima’ (congregation) of Dawat-e-Islami:

1. The Salat-‘Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ
الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet ﷺ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet ﷺ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رضى الله تعالى عنه that the Noble Prophet ﷺ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (*Al-Qaul-ul-Badi’*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رضى الله تعالى عنهما that the Noble and Blessed Prophet ﷺ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’ (*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عليه رحمته الله الهادي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times.

(Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Holy Prophet صلى الله تعالى عليه وآله وسلم], and the Beloved Prophet صلى الله تعالى عليه وآله وسلم made him sit in between himself and Sayyiduna Abu Bakr Siddiq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet صلى الله تعالى عليه وآله وسلم said, ‘When he recites Salat upon me, he does so in these words.’

(Al-Qaul-ul-Badi’, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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